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ANNUAL REPORT

of the Work of the

American Board's Japan Mission

in connection with the

Kumiai Churches of Japan

1903-1904

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ANNUAL REPORT OF THE AMERICAN'S BOARD'S MISSION IN CONNECTION WITH THE KUMI-AI CHURCHES OF JAPAN.

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NOTE.—Additional Copies of this number of MISSION NEWS can be had at ten *sen* a copy on application to the Editor, 22 Nakano Chō, Ichigaya, Tōkyō.

MISSION NEWS

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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ANNUAL REPORT OF THE WORK OF THE AMERICAN BOARD'S MISSION IN CONNECTION WITH THE KUMIAI CHURCHES OF JAPAN. MAY, 1903.

J. H. DeFOREST.

Editorship.—It is my purpose, as editor, to give a brief account of one year's work, not isolated from previous years, nor separated from the great Christian work that pervades the empire, nor yet unrelated to the rapid progress of this nation, but a sketch of our work in its environment and in as many relations as possible. It is due to the Board and to the pastors and contributors at home, whose sacrifices and prayers are always behind us, that by fresh and varied views of this field we strive to deepen their interest and also to enlist the sympathies of new friends. It is to these home friends that this pamphlet is in the main dedicated.

While responsible for the manner in which the station reports are combined, I have asked Dr. Greene, through whose hands this report must pass into print, to revise and freely to add information that has escaped my notice I shall not burden the attention of the reader with matters of detail, nor relate how this and that man toured so many weeks on native food, preached so many times, and baptised so many persons; nor how this and that single lady did so much teaching, and had mothers' meetings and cooking classes that ended with Bible readings and prayer. Are not all these things written in the books of the chronicles called *The Missionary Herald* and *The Mission News?* Nor is there any need of publishing again this year the location and names of our missionaries, for they appear in the recent *Sketch of the Mission.*

The purpose of the report is not to recount routine work which must be pretty much the same from year to year, but to show what new developments there are, what new difficulties to overcome, what changes in the attitude of the people, and on what lines our work is going forward.

THE POLITICAL SITUATION.

The War.—While the war did not begin until our year was nearly ended, the war-storm was rising during the whole year. Our mission shares the feeling of the nation—that Russia has for years been false in her diplomacy with Japan, and that Japan was forced to fight for her very existence against Russia's vast military despotism. Japan's ultimate success will open all the contested region to the commerce of the world and to those liberties we so dearly prize, especially religious liberty, while Russia's success would close the doors to merchants and missionaries at large. For these reasons we deeply sympathise with Japan and rejoice in all her victories on land and sea. We pray that the contest may be short, and that the oppressed people of great Russia may soon have a constitution like Japan's—one that guarantees political and religious liberty.

The War and the Work.—How the war affects the work may be gathered from the station reports. Naturally it will be harder to raise the usual money for regular church work and for building purposes. Some small groups of Christians may almost collapse from the going of members to the war, and from the shutting down of business enterprises. Nevertheless already this great outbreak has furnished new and wide avenues of work, to which the churches and missionaries everywhere respond, and new hopes, as we shall see. Mr. Allchin says:—"The decree of war has gone forth, and that message carries with it not life but death. The streets of our cities are thronged with departing troops eager for conflict. The Christian forces of the city are busy with united hands and hearts for the soldiers. The regular work in the churches continues, but the more urgent work for the soldier and his family is likely to overshadow everything else for a time. Contributions are being drawn away from the regular channels into new ones,

and while the war lasts the regular needs of the church work are likely to be ill supplied. Providentially this diversion of funds and fervor is likely to prove *a great benefit to the cause of Christ.* The garrisons have on the whole been indifferent and even antagonistic to Christianity. But if the facial and vocal expressions of the soldiers mean anything they mean that their hearts have been touched by the kind attention and sympathy of the Christians.

"Nearly every soldier that passed through Osaka by train received something in the line of Christian reading matter during his short stay of one hour at the station. The troops which left in transports from the harbor were likewise provided with Christian literature to read on the voyage. But it was the hearty cheering of the large company of Christian preachers and missionaries lined up on the side of the road to the harbor which drew forth from the soldiers grateful smiles and responsive cheers. The booth of the Christians was large and conspicuous, and the singing of the hymns "Stand up for Jesus" and "Onward Christian soldiers" led by the cornet, drew the faces of all the soldiers towards us as they marched by. And when the band of the Okayama Orphan Asylum, which happened to be in the city, came to our assistance on two afternoons, the joy and excitement of the soldiers were intense."

A different strain comes from our Sapporo station. Mr. Bell writes:—"The war seems to be hindering the work, though we cannot believe it will do so long. Pastors write that some supporters are being called to the front; that subscriptions to church expenses are falling off. We also hear that the number of inquirers is decreasing. One missionary who has been in Japan for thirty years has noted this. A reason is that at present only one subject can claim the attention of the Japanese; another reason may be a distrust of Christianity of which Russia may be the exponent. One Hokkaido missionary has deliberately said that it does not pay to tour now, because no hearing can be obtained."

Miss Daughaday says:—"During the week of prayer, when the war cloud hung threateningly above us, the great burden of the prayers of the Christians was, "O God, avert this calamity." But the cloud has burst and we are in the midst of what is to Japan a life or death struggle. To quite an extent there seems to be freedom from anger and revenge. Most seem to feel that the war is a solemn duty laid

upon Japan to defend her rights and liberty, and also those of China and Korea. In many cases it has deepened the religious spirit, and many such persons have said, 'Great responsiblity rests on us to use this opportunity to spread Christian truth in our army.' But the prevailing sentiment seems to be one of sadness that the war should have happened at all. Some of my young men pupils have asked, 'Is it a conflict between Christianity and Buddhism as some priests are saying?' And it is a joy to be able to tell them that almost all Christendom itself sympathises with Japan. He in whose hands are the hearts of the kings of the earth will doubtless make the wrath of man to praise him, and by these very circumstances that look so dark now, draw the hearts of the nation closer together and to Himself."

The war certainly gives splendid opportunities to get into social circles in a very wide way. Mr. Pedley says that in Maebashi the women have organised a society of over a thousand members for the purpose of aiding soldiers and their families, and two missionary ladies are on the Board of Directors. Dr. Pettee writes:—"Okayama being one of the resting stations where meals were served to soldiers *en route* to the front a unique opportunity has been afforded for helpful bits of timely ministry to the boys in uniform. The Christian women asked and received permission to do for the common soldiers what the Red Cross ladies were doing for the officers. This button-sewing, meal-serving, flag-waving, farewelling has been greatly appreciated alike by officers and men in the ranks. Several touching letters have been received in acknowledgment. At the suggestion of its president, one of the resident missionaries, the members of the Mothers' Society have promised to pray for the soldiers each morning before leaving their beds. Christian Endeavorers throughout the country have adopted the same plan." In Sendai, where is the largest band of American missionaries in any interior city, we were all invited to the farewell feast of the five hundred army officers, and missionaries were in evidence night and day for ten days during the departure of the troops. We were repeatedly thanked for our sympathetic presence. The Christians presented the officers and men with a neatly printed sheet containing a brief Christian exhortation followed with a dozen appropriate verses of scripture, the last of which was, "He that endureth to the end shall be saved." At which one of the officers exclaimed, "That's the message for us!"

There's a plenty more of this kind, but space will allow for only one more quotation. It comes from the center of things. Dr. Greene writes:—"Tokyo as the capital has naturally been the starting point of several enterprises which will, we may believe, be looked back upon in after years as of historic importance and in which the Christian community has played an important part.

The first of these is the organisation of the Perry Memorial Fund for the relief of the families of soldiers now at the front, in commemoration of the signing of the first treaty between Japan and Commodore Perry, just fifty years ago. As the papers at home have had full accounts of this, there is no need of farther mention of it here.

The second is the plan for sending chaplains with the Japanese army. Formal permission has not yet been given, but the proposal has been welcomed by men in the highest position in the State to such an extent as to constitute a recognition of the Christian community of the most encouraging kind. This movement is under the auspices of the Evangelical Alliance of Japan, a body controlled by representatives of the Protestant Churches. Such chaplains were indeed sent at the time of the war with China but hardly in the systematic way now proposed. If anyone goes from our mission, it will be Mr. Clark.

Another event which will bear fruit of much importance is a meeting just held of leading men from the various religious bodies in Japan with a view to silence in an effective manner the cry of certain ignorant, or evil minded men, that the present war is a conflict between Buddhism and Christianity. It certainly is a matter of rejoicing that Buddhists and Shintoists of national reputation, many of them unfriendly to Christianity and jealous of its increasing power, are yet ready to meet with representative Christian men and from the same platform join in the denunciation of this strange misconception of the principles lying back of this terrible struggle. This meeting cannot fail to do good and to prepare the way for a juster appreciation of the claims of Christianity.

On the evening of April 30th a reception was given to Mrs. McGee and the eight American nurses who have volunteered for service in the Japanese military hospitals. The hall of the Y.M.C.A. of Tokyo was packed to overflowing by a most enthusiastic company. It was a surprise to the guests that such a number, over 1200, could be drawn together under Christian auspices. It was an impressive sight. No one

after sharing in that meeting could doubt whether Christianity has gained a foothold in Japan.

If this seems too much war for a mission report, it must be borne in mind that four of our mission were in the civil war forty years ago, and two of them now wear the button of The Loyal Legion. We do not forget that war is one of the greatest curses of this earth, and we daily pray "Thy Kingdom come." But we know that God uses war to advance the liberties of His children. I heard ten years ago that some few of our friends at home found fault with us missioniaries for marching with Japanese students in celebration of victories over the Chinese. Well, we can't help it. A large number of our mission are members of the Japanese Red Cross Society. Dr. Pettee boasts that all the members of his station belong to this Society, One family in Sendai has three life members. It may interest our readers to know that it costs $1.50 a year for ordinary membership and $12.50 for life membership. Anyway, we believe that this war will lead to higher moral and spiritual ideals than Japan has ever experienced and it has already opened wide doors of Christian influence hitherto firmly closed. While writing this Pastor Harada sends me these words:—"I am very glad to say the prospect looks very promising. I hope, as I believe all of you do, that the outcome of the present war will be the opening of a new era for the advancement of Christ's Kingdom in this country."

The United States Minister.—It is well for our constituency at home to know the men who represent our Republic here. Last spring, a few days before his sudden death, our beloved Minister Buck gave a feast at which some missionaries of our mission were the chief guests. I remarked to him that we should never again have another minister so cordial and sympathetic with missionaries and their work as he was. To which he replied, "If you get a man from the East he'll be all right." We have a man from the Eastern part of the States, and he's all right. Missionaries are seen at his receptions with the highest officials and nobility of Japan, with merchant princes and war correspondents. When representing our Government in Persia, he travelled 1200 miles on purpose to give aid and comfort to a few American missionaries in trouble. And when he was Chargé d'affaires in Constantinople he secured the indemnity for our losses at Harpoot. Our American diplomacy in the East, and especially in Japan, has

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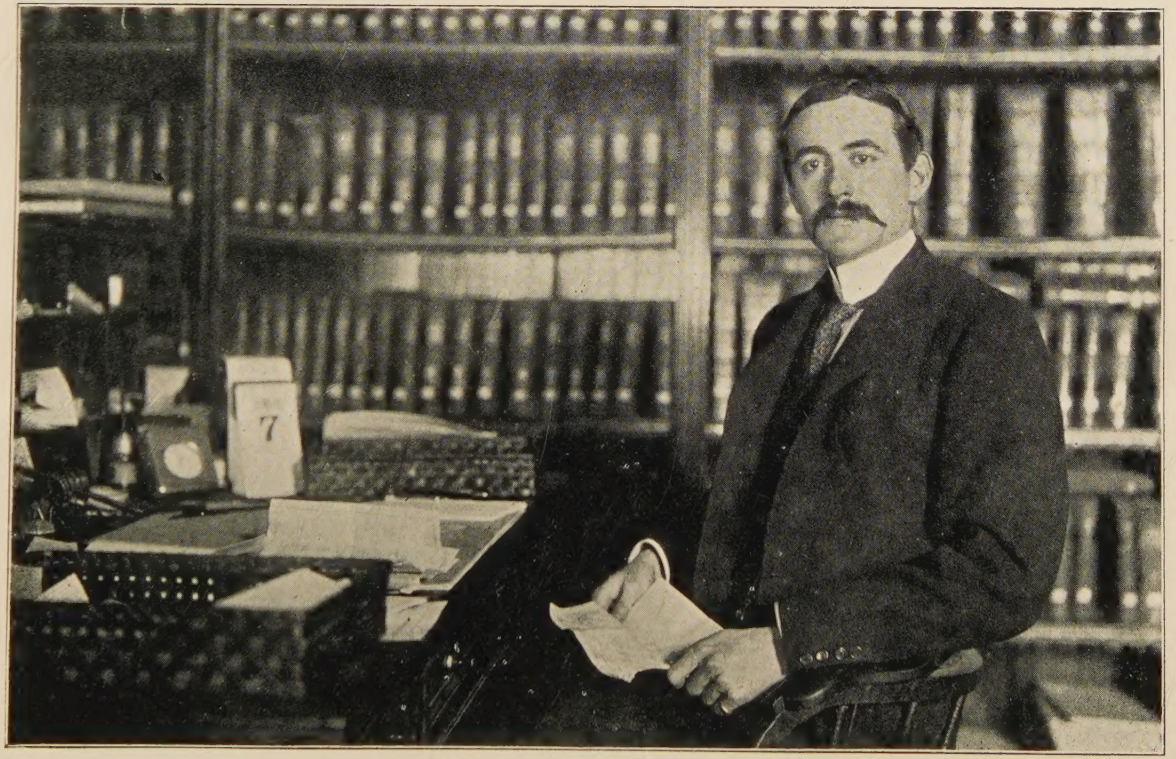
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generally been on the highest plane, and it has won the complete confidence of the whole nation. Our new Minister, Lloyed C. Griscom, is keeping up the old traditions, and though the youngest of the diplomatic corps, is already accepted as a statesman of experience and large ability. I am also glad to say that he has had that barn-like establishment that was a disgrace to the United States made over into a fine looking Legation. It is a pleasure to introduce His Excellency and Mrs. Griscom to our Board and churches.

THE RELIGIOUS SITUATION.

Buddhism.—Japanese Buddhism is different from that of any other country. It has a large share of the national characteristic—to take and appropriate everything good. It is wonderfully affected by Christian teachings and example. The New Testament is taught in their schools, and some of our missionaries have been invited to lecture on Christianity in their colleges, and to speak in their temples. On the other hand every missionary should know something of this great religion that has given a high faith as well as profound literature and arts to the East. To know sympathetically their teachings of peace and pity and self-denial for others can only make one a better follower of Christ and teacher of His Divine Life. It is with pleasure we quote from Mr. Dunning's report:—"A very interesting and instructive course of lectures on 'The New Buddhism' has been given by Prof. Nukario of Tokyo, during the past year." Comparative religion has come to stay.

Opposition to Christianity.—A great change has come over public opinion. There is almost no open opposition anywhere. On the contrary, most friendly feelings have been expressed by many men of even national fame. To have Christian England as a political ally undoubtedly aids in this, as does also the warm sympathy at this time of Christian America. Such public addresses as those of Count Okuma and the Hon. Shimada Saburo at the Perry Memorial Meeting marked a new epoch in the grateful praise given to the early American missionaries for what they did for Japan.

The Growth of Christian Thought.—I can do nothing better than to quote from the organ of the Kumi-ai Churches on this:—"A group of Christian leaders was talking over the present and future of evangelistic work. One felt sad over the outlook and his courage was sinking. Another said it would take a long time before success came. But another was very hopeful that wide success would take place in the near future, yet he felt that so-called revivals were hardly adapted to Japan. For our people, said he, incline to the intellectual study of things, and we should never hope for any permanent progress in evangelisation from revival methods. The time will never come when the churches will be developed through pure spiritual action. Yet the great evangelistic movement of two or three years ago produced effects far beyond the expectations of all, and undoubtedly revolutionised the prospects of evangelisation. If we examine the past we see that evangelisation at first was largely the intellectual presentation (apologetics) of the existence of God; man's guilt; Christ the Saviour; and eternal life; and great success attended the earnest work. The second stage was the emphasising of the ethical side of Christianity, and by thus emphasising it on the platform and in the press, our nation was greatly affected for the better. Now we are entering the the third stage when a great harvest is to be expected from the seed widely sown, and the need now is for spiritual work by those who have consecrated body and soul to Christ to work unflinchingly. What we have already seen in spite of defects is a wonderful success in the conversion of thousands, in the awakening of the zeal of the Christians, in churches filled, in short in the revolutionising of our evangelising spirit. It is most fitting to give thanks to Almighty God who has used us unworthy instruments and enriched us by His grace. We must now receive more of this wonderful spiritual power and go forward to a larger work of evangelisation."

The Great Union Work of the Year.—The above three stages very accurately correspond to the steps by which the Christian movement has advanced, especially in our, and the Kumi-ai, work. As to aggressive evangelisation, nothing better comes within the year than what was done at The Fifth National Exhibition at Osaka. Mr. Allchin says:—"The united forces of Japanese preachers and missionaries of all denominations engaged in a great evangelistic movement which had for its main object the preaching of the Gospel daily, and at every hour of

the day, to the hundreds of thousands who were expected to visit the Exhibition. The result of that work from April to December has been given to the world. For five months the thought, time, and strength of the city workers were given chiefly to the Gospel Hall, while large groups of workers came from other places. The attendance on the preaching exceeded our calculations, reaching the general total of 246,000 for the whole period. Sixteen hundred souls on the average listened to Gospel messages daily."

The Report of this union work says:—"Philosophy, sociology, and kindred subjects were not the themes for speech and discussion at any time. It is a cause for profound gratitude to God that there was no tendency to do anything else than declare the cardinal doctrines of the Evangelistic Faith." The whole expense was *yen* 4,440.64, which was raised by native and foreign gifts on the field. And the effects of this prolonged and hearty work are felt in every province of the empire.

The Kumi-ai Churches.—This group of self-supporting independent churches is the strongest in the empire. The Presbyterians are following closely with a like strong body. We are sorry that the number of self-supporting churches in our body and in others increases so slowly. But the necessity of being self-supporting is deeply felt among the Kumi-ai Christians. At their annual meeting four years ago, it was voted to encourage every dependent group of believers to hasten their day of independence from foreign aid, and their paper which continually exalts this principle lately said:—"The faith of the churches that are aided is always in danger of being interfered with, and independence of faith, religious liberty, is difficult indeed. They are mistaken who compare the life of the church to that of a human being, who for twenty years or so needs protection and care, and so argue that a church must be aided for a while. We do not thus read our New Testament." Such a spirit is of exceeding great value to the whole cause of Christ in Japan. And since we are in perfect sympathy with this spirit, there is no friction between the Japanese Christians and us, rather the most cordial relations bring us together in every form of work. They report our work in their publications and we return the compliment. They assess the Christians under our care the same as they do their own for their Home Missionary Society. In a recent number of their Missionary Monthly Report they divide the whole evangelistic work into four kinds:—

38 Independent churches,
34 Aided ,,
26 Preaching places,
7 Home mission stations.

Of these, the 38 independent churches and the 7 places of home missionary work belong wholly to the Kumi-ai Christians, while the 60 dependent places are the workshops of our missionaries. We are striving to develop every preaching place into an aided church, and every aided church into an independent one as rapidly as possible. We manage to graduate one or two every year. Of the aided churches many are carrying a large share of their own expenses, while among the preaching places there are a few whose numbers have no financial ability whatever, but who constitute a center for wide and solid work. We would drop them but for the fact that it is not always wise to quench the smoking flax when we have reasonable hopes that by a little more sympathetic blowing we may make a bigger smoke that shall result in a flame.

Specimens of the Independent Churches.—There are four centers where they are peculiarly strong, Kobe, Osaka, Kyōto, and Tōkyō. But to hear from Dr. Pettee makes us add Okayama as one more strong center. Joyfully he writes:—"

"Okayama church and the city work generally have had one of the best years in their whole history. There have been 90 additions by baptism.

"The five Sunday schools with their 450 members and their monthly union teachers meeting; eighteen Christian Endeavor societies of which four are of recent formation; five Y.M.C.A. with their newly formed city union; one Bible evangelistic organisation (*Seisho Dendō-tai*) now reading the Scriptures at stated periods with 128 different inquirers; the half dozen weekly Bible classes; two cooking classes; one mother's society; a W.C.T.U.; a White Cross society; a night school with its 27 paying pupils; the Hanabatake slum work and the Orphan Asylum have moved along steadily through the year and on the whole were never doing more efficient service than to-day.

"Okayama church now has two deaconesses who officiate at Communion services, three Bible women (two of whom are employed by the station) and other efficient lay workers among its women as well as among its men. There is no other city in Japan where so many varied forms of Christian work are sustained in connec-

tion with a single church organisation with equal harmony, economy, and efficiency.

"Mr. Abe the faithful young pastor was ordained last November when the *Sōkwai* (National Council of *Kumiai* Churches) held its annual meeting in Okayama. As the candidate knelt while Moderator Harada of Kobe offered the ordaining prayer, thirty-three ordained men of whom thirty were Japanese stood about the two and so far as possible each laid a hand on Mr. Abe's head. So large a number of ordained Japanese pastors never before took part in such a service. Mr. Ebina's charge to the pastor and Mr, Miyagawa's to the church were of a high order, worthy of the impressive occasion. Okayama church raised its pastor's salary ten *yen* per month and collected special gifts amounting to *yen* three hundred to cover expenses connected with the meeting of the National Council here in November."

"Dr. Atkinson is at his best in his description of the independent Kobe Church, and what he says is worthy of being copied into all church papers of every denomination :—

"The culminating interest of the year has been the preparation for and the celebration of the thirtieth anniversary of the organisation of the Kobe Church. The church was organised Sunday April 19th, 1874 with eleven members. During the thirty years one thousand and ninety men and women have united with the church on profession of faith, and three hundred and seventy three have united by letter. The total of members has thus been 1,463. By reason of separations in order to organise other churches, by other dismissals, deaths and excommunications, the present membership is 612.

"The total of money contributed by the church, exclusive of that given for the 30th anniversary, is in *yen*, $51{,}622\frac{49}{100}$. The church is now gradually laying aside money for a permanent fund, and one thousand *yen* have been invested in new war bonds.

"A sum of *yen*, 2,500—was asked for as a celebration fund. This amount has been exceeded by the contributions. The money has been used in part to renovate the interior of the church, to put in gas fixtures, to erect an iron fence on a brick, stone-coped wall in the front of the church, and for expenses incident to the anniversary occasion. About a thousand *yen* is still on hand, and these, with other money yet to be raised will be used to buy additional land, and for the erection of a Sunday school room.

"One of the members has given a handsome pipe-top, two manual, Estey organ for the enrichment of the services of the church. The instrument is catalogned at eight hundred dollars. The gentleman gives the organ at this time for the additional reasons that it is also the twentieth anniversary of his baptism, and the tenth anniversary of his wedding.

"Another member has given to his Pastor the four volumes of Hastings' Bible Dictionary.

"These monies are not included in the statistics of the churches that appear on another page.

"The Rev. T. Harada is the Pastor of the church, and the Rev. B. Mizōte is the assistant Pastor.

"The anniversary services, extending over two days, were well attended, and the interest manifested was gerat.

"The Kobe church was the second Protestant church organised in Japan; the first one organised in connection with the American Board's Japan Mission and the first in Central Japan.

"The work of the Missionaries and of the Japanese Pastors and Christians has manifestly received the blessing of God, the leading of the Spirit and the presence of the Saviour."

Kyōto has four self-supporting churches in the city and three in the outside field related to the city. This is the largest number belonging to any one center, and they are a joy and strength to the Christian movement in all that region. Yet, because there have been no anniversaries like Kōbe's, and no such amount of sacred hands placed on a candidate's head as Okayama had, the modest writer of the great Kyōto Station contents himself with simply saying of these living churches that they number seven.

The Osaka report is like unto the Kyōto one in having only a line or two on those four splendid churches that claim the first ordained Japanese pastor in Japan, that started the self-support movement and set the pace in both evangelistic and educational work about a quarter of a century ago that have raised many times the 50,000 *yen* that Kobe reports, that sent one of its pastors on a tour around the world, and that have done so many exceptional things that we get tired of telling about them. The report economically refers to all this moral and spiritual outfit as follows:—"The four independent churches are in old and settled localities, and their growth during the past year has

been steady and substantial. It is always a pleasure to mention the cordial spirit of co-operation between our missionaries and the churches and preachers of the city. The four pastors of the Kumi-ai churches continue to exert wide influence in the city and wherever they go. The fact that the paper of the Kumi-ai churches is published here, and that the office of the Home Missionary Society is also in this city, gives these pastors a great share in the shaping of the general work of all the Kumi-ai churches." There are two other independent churches not far from Osaka, but they lack the life and aggressiveness of their Osaka parents.

Dr. Greene also indulges in no extravagancies in his notice of those three powerful Kumi-ai churches of the Capital. Their pastors stand very high in the estimation of some of Japan's ablest statesmen and educators and modern business men. They are trusted advisers far outside their churches, and in my opinion it is not too much to say of them that they stand in the religious life of modern Japan where Marquis Ito and Count Okuma do in the new political life of the nation. Of them and their work Dr. Greene says:—

"The Mission has no evangelistic work under its care in Tōkyo, but the Kumiai body is represented by three self-supporting churches, namely, the Reinanzaka, the Banchō, and the Hongo churches, of which the pastors are, respectively, the Rev. Messrs. Kozaki, Tsunashima, and Ebina. All have prospered during the year, but there has been no large increase of membership. All these pastors are busy men. Mr. Kozaki established last autumn a theological school, one object of which is to prepare young men to be evangelists in Hawaii, in aid of whom a small grant has been made by the Hawaiian Board. Other aid has been given by an emigration company which has large interests in Hawaii. There are now *thirteen students* and among them are some men of much promise.

Mr. Ebina besides his church in Hongo, Tokyo, has regular services in the Nihonbashi ward of the city which are largely attended. Mr. Ebina also visits from time to time the city of Fukushima some 150 mile north of Tōkyo where a considerable company of Christians has been gathered. Messrs. Ebina, Kozaki and Tsunashima are also frequently called upon for tours among the churches. Mr. Kozaki has just returned from an interesting tour in Shikoku, in connection with which he visited Hiroshima in the main Island and Sasebo, in Kiushū, the great

military and naval depots respectively, to inquire into the opportunities for work among the soldiers and sailors. Several most successful meetings were held in Hiroshima where there is evidently need of special efforts on behalf of the great numbers of soldiers passing to and from the seat of war."

We have space for only one more notice of independent churches. They flourish in the interior also. Dr. Gulick speaks for Shikoku:—

"The three self-supporting churches of Shikoku have more than held their own this year. The church in Kōchi is getting a real grip on the better citizens of the town, as was very manifest to the writer last December when, with Mr. White on his Outlook Committee tour, we visited the city and had some excellent meetings.

"The return last July from his two years of study in Union Theological Seminary of Pastor Tsuyumu, to his church in Imabari, was an event long and earnestly waited for, and of more than local importance. His name and presence are a power in all this region. During his absence the capable deacons maintained the church work in good shape, being the larger part of the time without even an evangelist. On Mr. Tsuyumu's return the church building was put in good repair at an expense of about 300 *yen*, and a house for his occupancy was also especially fitted up for him by his loving people. The Sunday school of over 200 children was continued without loss during his entire absence. Indeed the Imabari church is a model in many ways—a place that does one good to visit.

"Matsuyama, being the central station, has a variety of work. To begin with the self-supporting church, it is reassuring to note that the first year of Mr. Tomita's pastorate has been one of real growth. He is proving himself a genuine pastor. His personal care of "seekers" is admirable. The attendance on the meetings during the Week of Prayer was phenomenally large, equalling the Sunday morning audience, that is, from 60 to 80. New members have been admitted to the church at every communion season save one, chiefly on confession of faith. As the church approaches its twentieth anniversary, a year hence, plans are under way for its due celebration. It is hoped that sufficient funds may be secured to make the needed repairs, so that the church may put on a new appearance as it enters on its new period of activity.

Dependent Churches and Preaching Places.—We come now to the distinctively evangelising work of the members of the

mission in connection with our twelve stations that have a total of 60 groups, and an indefinite number of places mainly scattered in villages where more or less preaching and visiting are done. Here we have a band of some 50 ordained pastors and evangelists, without whose cordial co-operation we could effect very little indeed. We spend ceaseless time and do most of our hardest work in these fields. The whole mission rejoices over the advance of one of these groups into self-support, and we gladly put our hands into our shallow pockets when such a new born church passes around the hat for a final collection with which to finish off their little church. All of these growing groups, however, go into church building long before they can be self-supporting, and indeed the revelation to themselves of their financial power by erecting a building of their own tends to cheer them on towards graduation into the Kumi-ai body. (The Board has never aided, save in one instance, in the building of churches.) One group in the Hokkaidō thus started three years ago to build a $12.50 hut for a Sunday School, and ended with a $250 house for public worship. In the Sendai field, three church buildings have recently been added to the list, and in one case the Christians for good reasons do not contribute anything towards the salary of the evangelist.

These pastors and evangelists are wholly independent in their methods of work, and run boy's clubs, singing classes, night schools, street preaching, English teaching, house visitations, and so forth. If we should save their letters for a year, extracts from them would be far better reading than what we can write. One writes of an exceptionally successful meeting. "The audients overflew out the house". He writes again of his Summer School:—"We received your contribution of five *yen*, and collected 10.70 *yen* from the Christians. So I had a good Summer School. I got the Buddhist temple for that meeting-place, and Buddhist priest lent it to us heartily. The School lasted two days (both before and after noon), and sometime was 50 audiences, sometime 80. Mr. Kozaki lectured on *Science and Christianity;* Mr. Coates (of the Canadian Methodists) on *The Power of the Holy Spirit;* Mr. Katagiri on *Loving Christ;* Mr. Kimura on *The Moon;* Mr. Nakaou *The Eclipses of the Sun and Moon;* and Mr. Ito on *Meteorology.*" (These last three speakers belong to the Government Observatory near by, and though not Christians kindly gave their time to this movement).

Another evangelist of large success writes:—"We invited Mr.

and Mrs. Kozaki here last August. By the especial invitation of the Head of the County they addressed the gentlemen and ladies of 200 or more at the public school house. Mr. Kozaki spoke for two hours on *The Nation and Morality*. Mrs. Kozaki sang a hymn sweetly and spoke on *The Women's Reform Society*. Addresses were listened with close attention from the first to the last. They seemed to give them a deep impression. That evening he preached at the church on *Peace and the Inner Life*, and Mrs. Kozaki sang twice. There was no room with the audience. I ever spent such a busy summer as this year. I am enjoying it."

These wide awake workers get knowledge as best they can with which they lead the young men. The same evangelist writes again :— "Though I have two books on astronomy, yours is the most interesting one I ever read. I made a simple telescope with power of 84 which consists of an object glass and eyepiece only. Through it, however, we can see the moon, her craters, Jupiter, its four satellites, Saturn, its rings, nebulas in Orion and Andromeda, Mercury, and so forth. My obsenvatory is not perfect as those of Yerkes and Lick, but it is the only one at Wakuya. Don't laugh at me. I am not an astronomer, but an evangelist."

Mr. Newell gives a graphic account of the situation in his hard field Niigata and of one victory :—

"While the hearts of the people have been, and are now, profoundly stirred by the recent events, there has been nothing to interrupt our usual evangelistic work either in the city or in the country. On the whole, while our brethren of the Catholic faith—French and Greek—complain of a noticeable lack of sympathy, we, from the well-known sympathy of the United States and England with Japan in this present great struggle, find rather easier access to the hearts of all classes of people ; and we cannot help feeling that this war is to mark a real epoch in the spiritual awakening of this heretofore tough and hide-bound province. May the Lord hasten the day of peace !

"The Niigata Church, having assumed independence and self-support in February of last year, naturally does not fall within the scope of this report ; but our mutual and intimate relationship may justify a reference to it here. It is a grief to have to record that such dissensions arose as made necessary the severance of relations between the church and Pastor Teraoka at the end of a brief year's service.

While still preserving its independent position, the church has had to look largely to the Station for its pulpit supply since December, and is still engaged in its search for a proper leader. During the year there have been six additions to the church, but also four removals, so the real gain is slight. But the real significance of Niigata Church is not in its little ups and downs, its little numerical gains and losses, but in the great fact that here in the Province of Echigo, in the city of Niigata, in the very heart of northern Buddhism, there has developed a Christian church willing and able to stand and walk alone.

At Nakajo, the farthest station north, 30 miles from Niigata, Mr. Higuchi has continued to prosecute with vigor and success the work to which he and his wife have proved themselves admirably fitted. While doing all-round good work, if there is any special line that he seems to have developed it is that with the public school teachers, a number of whom have, through his influence, made a complete change of front in their attitude towards Christianity, and have become enthusiastic students of the Bible and of Christian ethics. It is commonly said in this province that the bitterest opponents of Christianity here are the Buddhist priests, and next, and not far behind them, the teachers of the lower grade public schools. Any man who can get the ear and the sympathy of these teachers must be counted fairly successful in his work. One of these teachers, a former open opponent of Mr. Higuchi's work, now gladly sends his children to the flourishing Sunday school which he and his wife have built up. This Sunday school, with a nominal membership of 120, and an average attendance of about half that number, is, in view of all the circumstances, the banner school of the province. There have been nine additions to the church during the year, eight by baptism; and there is now a good list of new candidates. Mr. Higuchi has work also in three outstations.

Mr. Pedley of Maebashi gives a glimpse into one of these dependent churches. "Fujioka—the church par excellence of young men. A training school in sericulture, attended by young men from all parts of the country, is just across the way, and the Middle School is near by. Mr. Okamoto, the pastor, has fished untiringly for the students of these schools, and has caught not a few. Of the 52 who have been baptised, probably nearly half are school boys." In another sentence, he gives the secret of the wide influence Christianity exerts far in the interior, so

that country population is being permeated with Christian thought though not to the extent of the cities. He says:—"Fifteen miles away from the nearest church, in Mamba two families are solidly Christian, and exert a strong influence. Although the sight of an evangelist's face is rare, regular Sunday meetings are maintained." Indeed every travelling missionary is pretty sure to find in almost any village some one who knows Christianity sympathetically, and frequently comes across one who has been baptised, has Christian books, and is ready to open his house to Christian preaching.

Mr. Pedley goes on to say that the carpenters have been at work in his field:—"Sukawa has received fresh stimulus through the rebuilding of the church now a neat structure 30×21. The Sunday school has been revived largely through the zeal of two school teachers who are church members. The one feature still lacking is the presence of women at the services. They are literally obeying Paul's injunction to "ask their husbands at home."

Besides the repair of church buildings and the erection of new ones already spoken of, we gladly mention the fine Memorial Building for Dr. Gordon in Kyōto, the city where he did his great work. The Airin Church and the Kindergarten have the benefit of this house.

Mr. White, in Tsuyama, likewise tells of "the object around which our thoughts and efforts have centered during the winter." It is the erection of "a church building on a corner lot on one of the principal streets of the residence and official quarter of the city, and the edifice, alone in its style of architecture, becomes the prominent feature in this section. It has been the talk of the city, indeed, of the whole province, and will without the least doubt become the great instrument it was hoped it would be in the evangelisation of the city and region around. The total cost of land and building has been about $1,600, and we have at last a house which is commodious and worthily represents our religion before the community." Then he adds what is true of the successes of the husbands in this mission, "Large credit should be given to the wife." We gladly give it to each and all of them, laboring as they do under the burdens of the home "with a nursery of lively inmates." It is astonishing how they build churches, teach the music that puts the churches far ahead of the public schools, run Sunday schools and bribe bright boys to church with the English Bible. It almost makes one raise the question, What's the use in being a single

lady, when a married one can do almost as much besides running the family?

Well, what are the single women doing? They are a busy lot. So busy that, apart from their school reports they leave it for the men to report their good deeds. We should be a poor mission indeed without the telling works of our single women. What Mr. Newell says of one of them deserves exceptional mention:—

"Miss Brown, living in her Japanese house, and clad in her Japanese costume, is not far removed in life and spirit from those for whom she labors; and an unusually large number of homes in the city are open to her. This house to house calling, together with work in connection with the Woman's Society ("Yotoku Fujin-kwai"), consumes the greater part of her time; but she has also a large class of ladies in the Sunday school of the church, and has continued to be responsible for the chapel at Shimo, in the lower part of the city, where weekly preaching and a Sunday school have been maintained, both with an average attendance of forty or fifty. An occasional trip into the country is also made.

Before this Report is issued, probably, Miss Brown will have become the happy bride of Mr. Nagasaka, pastor of the Hakodate Congregational church. "While this event is another of those pleasant indications of the growing fellowship between the United States and Japan, and as such ought to be hailed with joy, we still cannot help regretting the necessity of severing these special ties which have bound us together in this Station during her fourteen years of service here. But she goes with our unqualified love and good wishes." Dr. Atkinson says:—of the Kobe field. "In the country places also, the attendance on special preaching services has been much better, and the interest greater than for some time. A new company of believers, fourteen in number, and living in two or three adjoining villages, has been organised into a "*dantai*," or band. A meeting place has been provided by them, and they will continue to receive visits from Kobe about once a month. On other Sabbaths and occasions they will hold services by themselves.

"Two churches have been without a worker throughout the year. It has been impossible to secure even inexperienced men. Another church has but recently gained a man, after looking all around for more than a year, and after calling at least two other men. One village, the two leading families of which are Christian, want a resident worker; but

the graduates of the schools are unwilling to settle down in such a place. For such places a few middle-aged men of faith, Christian experience, moderate education, and a good knowledge of the Bible would be very acceptable and useful. The ambition of the young men of to-day is for education, and yet more education, hence the present outlook for satisfactory workers for villages and small towns is not very good.

"The association of Kumi-ai churches in this field has done some very useful touring work. The pastors have gone in twos, and, with the local worker where there has been one, and by themselves where there was none, have held special services in each and all of the places where there are Kumi-ai groups of Christians. The resident Christians entertained the preachers, the association paid the travelling expenses of one of the preachers, and the Mission paid the travelling expenses of the other. This is a very useful method of co-operation."

Singing.—We are to be congratulated on the great advance of good music throughout the churches. Of course all this advance has not taken place in a year. But a new impulse has been given to this art by the publication of the new union hymn book, which for size and quality is worthy of a place in any church. The book would not be what it is but for the untiring devotion of Mr. Allchin. Not content with the long work he has put on this book, he puts the music into the mouths and hearts of hundreds. He says:—

"Another new experiment is a popular singing class open to all the churches of the city a small membership fee is charged and regular organisation has been completed with a president, clerks, committees and singing-master.

"The class has about completed its prescribed course of twelve lessons and has been assisted throughout by four or five violins, and organ and a cornet. In addition to the singing of well-known tunes to new words in the new Hymnal, new songs have been taught by rote, and instruction given in the scale and the sol-fa system. While the membership has been more than 150, the average attendance has been a little less than one hundred and fifty. It remains to be seen whether these instructions given to such a large class will affect permanently the singing in the churches."

Owing to the ceaseless labors of our musicians, and the growing appreciation of Western music, you can now hear in the services of

many churches excellent solos and quartettes rendered in the real spirit of helpful worship. The wide influence of all this is seen in some of the public schools where musicals are held in which the resident missionaries have half of the programme, as has been the case several times in the hall of the Government College at Sendai.

All Sorts of Work.—Something must be done to enlist the activity of young men and boys who are not Christian, but who like to get in contact with sympathetic foreigners. They need a better environment, such as they get in Maebashi by means of a reading room and a night school. These young men get new life and impart it to others by securing celebrated speakers from Tokyo and introducing them to large audiences.

Boy's Clubs are a common feature of work, and the beauty of them is that they are largely carried on by Christian students who thus deepen their own spiritual life.

The Y.M.C.A. joins other Christian work in a broad way, and brings many a blessing to the churches. The Christian Endeavorers also have some very flourishing socities in our mission work.

There are industrial schools too, as in Okayama and Matsuyama—successful experiments in sociological work. But the thing in this line that has attracted widest notice is the Factory Girl's Home in Matsuyama. Way over in New York, Dr. Josiah Strong is enthusiastic at the beginning of this form of work in Japan. Dr. Gulick is full of practical sociology and is teaching us all how to appropriate the new knowledge. He says :—"

"The Factory Girls' Home has successfully passed its second year. Mr. Omoto has sustained his own high record. In spite of the closely restricted quarters, the Home has had an average membership of 21 girls. Sufficient funds having been received from friends to warrant a beginning. We have bought land are now in the midst of building. Miss Parmelee's helper Miss Matsui has done a great deal of teaching in the Home. One girl from the Home joined the church in the fall, and others are enrolled as candidates for baptism.

The University Extension Society of Young Men has grown with each term. In January over 100 were enrolled in its English classes, with an average attendance of 80. Twice each week, for thirty minutes between the English recitations, the entire body is assembled for addresses on Christianity which have been listened to attentively—a

fine audience. Miss Parmelee and Mrs. Gulick have also given highly appreciated help.

The Students' Christian Association has had its ups and downs. In the Spring it enrolled some 60 members in its various classes. Approaching examinations kill attendance, and long vacations dampen interest; when the following term opens it is found that many have entirely dropped out. In January the membership was about 30. At present writing the membership may be placed at about 15. In the autumn, one member of the Normal School joined the church on confession of his faith, and in March, two more. So we take hope, and pray that this may be the beginning of a student ingathering.

The Boys' Club has not failed to meet twice each week for play and for Bible and English study. Of its 25 members more than a half are now in the middle school. It has been carried on the past years wholly by members of the Students' Association.

The three orphan asylums continue in being good and in doing good. They carry 371 children. While we make no claim of ownership and control, it is safe to say these institutions would never have had an existence but for the aid and comfort given by members of our mission. The Okayama asylum has developed into an international one, and sets the pace for everything of the kind in Japan. Dr. Pettee says:—"68 new children have been received during the year, and the present number is 261. A third brass band has been organised, all the members of band number one having graduated from the institution. The band and biograph company have given very successful entertainments in various cities of Japan proper as well as in Formosa and Korea. Their Formosan tour was the most remunerative work in this line up to date. Visiting six different cities, the band in two months cleared above expenses fully *yen* 5,000. Ten of the older boys have gone to America, one to Korea, and others to various parts of Japan. They are doing well."

The Maebashi and Kobe asylums are also carried on after Christian methods, and their influence, though local, is felt for good in many ways.

Native Publication Work.—The output of the Kumi-ai Christians is always a valuable addition to Christian literature, and often their able writers attract wide attention. Mr. Ebina easily leads with his monthly magazine, *The New Man*, and his books. Recently, though

not exactly within the limits of this year, he has published *The Victorious Gospel*, 250 pp., *The Essence of Christianity*, 300 pp., *Christ's Great Teachings*, 200 pp., and *The Life of Christ*, which is in the eighth edition. His *The New Man* is said to have the largest circulation of any Christian magazine.

Mr. Miyagawa is noted for his volumes of sermons which have a wide sale. Indeed, I think he is the only pastor for whose sermons in book shape there is any considerable demand. He is sometimes called the Japanese Beecher. Like Mr. Ebina, he has no time to write out his sermons, but the followers of each of these gifted speakers see to it that stenographers catch their sermons and save them for a larger public.

Mr. K. Matsumara, formerly a Kumi-ai pastor, publishes a monthly magazine, *The Monitor*, which cannot be much behind *The New Man* in point of circulation.

The Kumi-ai men have large ideas, and have renamed their weekly paper *The Christian World*. They publish also a monthly report of their Home Missionary Society, one conspicuous feature of which is whole pages of subscribers names. It is not a bad sign of the times that at their last annual meeting they voted to push work in Korea, and preparatory to this already Mr. Miyagawa has made his tour of inspection of the Peninsula.

Besides these Christian books and regular periodicals, there are several lesser lights that have their local influence in most of the stations, and these little monthlies are generally in the hands of the Christians.

Missionary Publications in English and Japanese.— The great book of the year, and the only one, is Dr. S. L. Gulick's *Evolution of the Japanese*. It has been highly spoken of in many reviews in the United States. Dr. Greene has edited the *Report of the Co-operating Missions*, in which he gives one of his valuable papers on *The Christian Movement in its relation to the New Life*. He is editor also of our *Mission News*, which, by publishing every month the most interesting letters that come hot from the twelve stations, gives the best inside views of our mission, and for the 600 who subscribe for it at 25 cents a year, it largely does away with any need of an annual report. We recommend it to pastors at home who are *not* interested in our work. Even the Supply Department of the Japanese Navy subscribes for it.

At the request of Dr. Barton, I wrote a *Sketch of the Japan Mission*, he kindly revised it, Mr. Rowland added maps and Appendix, and Dr. Strong furnished the illustrations.

As for our publications in Japanese, Dr. Atkinson takes the lead with his *Morning Light*. He says, "Its total circulation during 1903 was 37,050 copies. It is a very useful auxiliary in the instruction of inquirers, and in the Christian culture of the rank and file of the church members. This is now the only journal published in Japanese that is in the care of the American Board."

Dr. Pettee has a large hand in two publications. *The Christian Endeavorer* and *The Orphan Asylum*, which are a combination of English and Japanese.

The only Japanese tract, so far as I know, is mine, on *Why the United States Sympathizes with Japan*. It was first published as a serial in a Sendai paper, then put out in tract form with an introduction by General Miyoshi, of the Sendai garrison. It has been widely distributed among soldiers, and reproduced in other papers—one in China.

Dr. Greene, Chairman of our Publication Committee, thus sums up the general work:—

The FUKUIN SŌSHI, the theological magazine which the Mission had published for seven years was suspended last August. It had many warm friends and many evidently hearty expressions of regret have been sent to the editor since the last number was issued; but in view of the necessarily small circle of readers, and the increase of competing literature, it did not seem wise for the Mission to continue the subsidy necessary to its life.

The sale of books and tracts published by the Mission during the year amounted to 14,238 copies, aggregating 1,480,950 pages. The largest number of copies of any single book was 12,334 for Mr. Allchin's "The Prodigal Son." The next largest number was 7,016 for the *San Koryo*, or the "Three Essential Principles of Christianity," an old but still popular tract by the first pastor of the Okayama Church. The above were all published at the expense of the Mission by the Keiseisha, a Japanese publishing house, which has been for many years in close relations with the Mission.

Besides the publications named, the Mission has shared with the Council of the Allied Presbyterian Missions, and the American Methodist

and Baptist Mission in the publication of Sunday school helps These helps consist of leaflets, a monthly magazine, and a quarterly, of which the circulation is respectively 28,000, 1,150, and 1,800 copies. The expense to the Mission was last year $79.97 United States currency.

In addition to the books and tracts published for us, the Keiseisha has sold an aggregate of 12,148,200 pages of what may be regarded in a broad sense as Christian books, several of which were prepared by members of the Mission.

It is interesting in this connection to notice the magazine published by Mr. Kanzo Uchimura called Seisho Kenkyū (Bible Study) with its circulation of over 2,000 copies. Mr. Uchimura acknowledges no affiliation with any denomination, but there is no question of the value of his services to the cause of Christianity.

The Methodist Publishing House, which while a denominational establishment has a large general trade, reports sales of *yen*, 37,733 ($18,866.50) for the year 1903. The Japan Book and Tract Society, which represents in Japan the London Religious Tract Society, and the American Tract Society, sold during the same year 257,904 copies of books and tracts, valued at *yen* 5,710.37 ($2,855,19).

There is a certain amount of duplication in the above figures, since both the last mentioned houses interchange publications with one another and with the Keiseisha.

Still further, account should be taken in any estimate of the literature circulating in Japan of the large sales of the new union hymnbook, amounting to more than 50,000 copies, and last, but most important of all, of the circulation reported by the Bible Societies' Committee, representing the American Bible Society and the two British Bible Societies, amounting to 167,825 copies, of which 6,268 were complete Bibles, 56,817 Testaments, and 104,740 separate gospels. The receipts from sales were *yen*, 13,621,86.

The influence of the large aggregate circulation of Christian books upon Japanese literature is already striking. If we leave out of account such portions of the Chinese classics as are reproduced in the text-books of the common schools, it may safely be said that the Christian Scriptures are more read to-day in Japan than any native book. And these books go everywhere. A young lieutenant of the Engineer Corps of the Imperial Guards, in a recent letter to his Tokyo pastor, tells how, in a lull between the engagements which preceded the crossing of the

Yalu River, he one Sunday morning ascended a hill overlooking the Russian lines, and as he sat watching the enemy read three chapters from his pocket Testament. The Word of God is not bound."

The Outlook Committee.—For several years we have had a few members elected annually to visit the different stations, render any aid possible in series of meetings, and at the same time gain first hand knowledge of the condition of every field. In this way all our men will gradually know from direct experience the work of all the twelve stations and outstations, and thus will be able to give definite opinions on many questions that otherwise would have to be decided on deficient knowledge. Such a question as is now before the mission—Shall we abandon Tottori as a station?—cannot wisely be decided except by those who know the field. Mr. Bartlett has been splendidly loyal to that field and this question cannot be decided in the negative during his well-earned vacation in the States.

This method is a splendid way of binding our men with their various specialties and talents into one intelligent and mutually sympathetic whole. It is no less beneficial to those who do this work, for each one during his three years of service goes from one end of the empire to the other, and cannot fail to get new knowledge of the people and new materials for wider use, and also glimpses of the work of other missions. It is a necessary part of the education of a complete missionary. The work of this committee should hereafter be written up by its chairman for the annual report.

The Mission Corporation.—Since the new treaties, foreigners are permitted to hold property in accordance with Japanese law. Under this law our mission has gradually taken over the houses and lands except the Doshisha property that we had been obliged all these years to hold in the name of some Japanese. It is not so simple a matter to take and hold property here as it is in America, as the report of the President Dr. Atkinson, for the half year shows. He says:—"

During the second half of 1903 the Corporation for holding Mission property as a Juridical or Legal Person under Japanese law has taken over the following:

In Kobe all the Kobe College buildings, and the residence of the ladies at No. 59 with the Bible School buildings.

In Matsuyama, the land and buildings that are used for an industrial and night school.

During the month of January, and every year, a full report of the property and expenses, and actions of the Corporation has to be made in triplicate for the Government. This has to include all monies paid out for taxes, repairs on buildings, expense of transfers, and incidental running expenses. It is not overstating the case to say that the care and work involved add materially to the responsibility of the one who is President, and also the Treasurer of the corporation.

EDUCATION.

Our great and wide work in this line goes on with progress in spite of heavy losses in valuable workers. New and difficult problems arise for solution every year—as will be seen from the reports below. Great progress in Government schools, and also in private schools like Mr. Naruse's University for Women, tend to make it harder to hold our own, especially in the upper departments of the Doshisha and the Kobe College. But one thing to be grateful for is, that now at last all Government disabilities are removed from Christian institutions. They are on a par with the corresponding Government institutions as regards the two long contested points, exemption from military service and the privilege of entering Government institutions on an equality with students of the public schools. All our schools report an increase of students.

I recently asked a professor in a Government college what effect the Doshisha was having on the national life. He replied that the Doshisha is famed for its successful teachers of English in many of the higher Government schools. It is no small piece of mission work to be giving to this progressive nation a knowledge of the language that contains the liberties of the Anglo-Saxon race, and embodies also the religion that made those liberties. It is one of the most hopeful signs of the times that this nation loves the English language and puts it far ahead of all other foreign tongues.

One point in Miss Searle's report is worthy of serious development —that Mills' scholarship. Here is opportunity for a splendid bit of international work by establishing such scholarships for every one of our central schools. Dr. C. C. Hall was quick to see this, and after

his return from Japan he established several scholarships and plans to make ten of them for Japanese in his Seminary. The value of Christian Schools, like the Dōshisha, might be greatly increased by having ten foreign scholarships, not only for theology, but for gifted students in every department. In this way Christian schools would have a significance they do not now possess, and would attract some of the best students from the Government schools. We congratulate the Kōbe College on this move, and hope they may announce next year other scholarships in Wellesley, Mt. Holyoke, Smith, and elsewhere.

The Osaka Girl's School, *Baikwa*, is a school with a noble record, the first Christian school that started independent of Board money, and the school that gave President Naruse to Japan as head of the only Women's University in the land—a school with over a thousand students.

Of the dozen of more schools, all save the Kōbe College are in the hands of Japanese. Kōbe, our oldest station, has the only newspaper of the mission, and the only school too. With these remarks, the various reports are given below.

Mr. Dunning says of the ***Dōshisha,*** &c., &c.:—

"The past year has brought very many and far-reaching changes to the Dōshisha. Chief among these has been the death of President Kataoka, after less than two years of service. Though unable to give his full strength to the school, because of his position as Speaker in the Imperial Diet, still his influence toward the upbuilding of the school had been deeply felt. While still sorrowing over his death we rejoice in the unanimous election to the presidency of Mr. Shimomura, a graduate of the school, for a time one of its teachers, and for several years past one of its trustees. He entered upon his duties April first.

"For many days during the month of February it seemed as if Dr. Davis, the intimate associate of President Neesima in the founding of the Doshisha and one of its teachers from the beginning, would be taken from us, but he is now recovering from his illness and will spend the coming year in America on furlough. He will be greatly missed but we look forward to welcoming him back, in renewed strength, to his loved work.

"A new higher department has been opened, called the Dōshisha Senmon Gakko. The distinguishing feature of this department, which will be largely under the charge of Mr. Lombard, who has been on

furlough during the past year, will be its English work together with training in pedagogy.

"The school year has been changed to conform to the government school year, the opening term beginning in April.

"The Theological Department has undergone a thorough re-organisation. Dean Albrecht and Mr. Aoki have resigned and Mr. Learned has been appointed to the deanship. Mr. Gulick has been elected to the Chair of Theology and will taken up the work after a furlough for special study. Twenty-two students have been in attendance, the largest number in the history of the department. A very interesting and instructive course of lectures on "The New Buddhism" has been given by Prof. Nukario of Tōkyō, during the past year.

"The Girl's School has been specially prosperous. The enrollment exceeded last year's by twenty students; the old, historic building of the Dōshisha has been refitted and added to their equipment; and Miss Legge has come from England to assist Miss Denton. At the earnest request of the authorities in the Government Girls' Schools two years of lower grade have been added, thus extending the course of study and permitting the receiving of younger girls than ever before.

"In all branches of the Dōshisha the enrollment has reached 522, an increase of forty over that of last year. The spiritual life of the school has also been quite marked, thirteen of the girls and forty-four of the boys having been baptised and united with the Dōshisha church.

"The Kindergarten Work, carried on under the leadership of Mrs. Learned and Mrs. Gordon in the Imadegawa and Airin Kindergartens, has been very prosperous this year. The classes have been full and the average attendance high. Several needed improvements have been made in the building occupied by the Imadegawa Kindergarten. Well attended mothers' meetings have been carried on in connection with both kindergartens.

Kobe College.—Miss Searle reports as follows:—

"Limitations of space and other considerations have made it seem wise to hold more strictly to our standards of scholarship, and in consequence the numbers have not materially increased. The whole number of students during the school year was 207; the largest number at one time 176, the smallest 164.

"Miss Keith returned to the College in May 1903. Later she was asked to take charge of all the English work in the academy, and good

results are already apparent from the unifying of that work. At the end of June, Mr. and Mrs. Stanford were obliged to go to America on account of Mr. Stanford's illness. Their work during three years in the school had been of exceptional value and they were sadly missed. Miss Hoyt has had the year for language study, but has now taken up her work in the college again. A little outside help in the teaching has been needed since September. Just now Mr. Bell is giving several hours a week to teaching, making it possible for Miss DeForest, in whose appointment we rejoice, to spend a few months more in language study before joining us. Miss Matsuda, who had been here nearly five years, has left us, much to our regret. Other changes have been made in the Japanese teachers, among which we may notice the return of two of our own graduates to places on the faculty.

"A pleasant occasion in October was the celebration by alumnae, teachers, and students of the twentieth anniversary of the principal's coming to Kōbe. The evidence thus given of loyalty to the school as well as personal attachment was much appreciated.

"We rejoice over the grant by the Board of the Interior of $5,000 toward the long desired building fund. We have also received the privilege of a scholarship at Mills College, California, of which we expect soon to make use.

"The class just graduated from the academy numbered seventeen, of whom only eleven had taken the whole course in this school. Four of them have entered the college department and two the Kindergarten Training Class, and two others are studying in other schools. Three are teaching and one has married a teacher. The college department opens with a larger number of students than for ten years.

"The new plan of requiring examinations of all students wishing to begin the academy course has been carried out successfully this spring. Forty-six were admitted to the first grade and about ten more entered advanced classes or are making a specialty of music. The number in school at present is over two hundred. These last items do not really belong to this report but are added to show the present condition of the school.

"The enlargement of our committee and the increased amount of time and thought they have been able to give the school have been of distinct value. The close relations of the school to the Mission and the Mission's intelligent sympathy and co-operation are as vital elements in

the success of the school on the one hand as are the confidence and support of our Japanese friends on the other.

"Spiritually the school has been growing. The Day of Prayer so deepened the impressions of the year that at the next communion service twenty openly confessed their faith in Christ. The whole number of admissions to the church during the year has been twenty-three. No special services have been held except a class of those preparing for church membership conducted for several weeks by the pastor.

The Woman's Evangelistic School sends a very grateful report for the year, in which Miss Barrows writes:—

"As we count the blessings of the year they are many. First in order should be put the number and character of the new students. The whole number of students is not much above that of last year, because, having had no entering class la styear, the second year is lacking, and there are only two to graduate. These two we hope will make up in quality for the lack in numbers, but we cannot divide them up to meet all the calls. Their places of future work have been settled from the beginning of the year.

"We are very proud of the eight good women in the first year class who are expecting to complete the course. Beside these there are four more who may be counted as transients.

"Our faithful Japanese teachers have continued to work for the school with zeal and earnestness.

"We have the best of reports of the work of the five sent out a year ago as well as of many who have been longer away from us. And we think we already have another good class in view for next fall.

"Miss Cozad is still at home seeking health, but hopes to be able to come back early in 1905. She is still looking for the new lady who ought to be on the ground preparing to take up this work, if it is to go on. The fifty letters or more written on this subject during the last year have resulted in nothing, and she has begun again on a clean page. We are confident the lady is somewhere waiting for her summons, and we pray that she may be found, for the need is great.

Miss Barrows also says:—

"***The Glory Kindergarten*** was shorn of its glory last year when urgent calls from the home land took Miss Howe away, and it became a serious question whether it would survive the blow.

"The *Fujinkwai*, (Women's Society) under whose brooding wings

it was started, and in whose name it has been continued all these years, felt that it could not assume the work alone and thought it a good time to withdraw. This it did, giving the Mission the use of the buildings for the year, and offering to sell their interest at a low rate.

"Here was a dilemma, the Mission with a flourishing Kindergarten and Training School on its hands and no Kindergartner!

"To give it up seemed like throwing away a glorious opportunity, gained by fifteen years of hard work with much prayer and many tears. How to go on was a problem. Of course the first thing was to appoint a Committee, and grave consulations were held. Rev. Tasuku Harada, pastor of Kōbe church, was pressed into the service as teacher for the year. Miss Wakayama, the efficient Japanese head of the Kindergarten, also assisted in the Training School and Miss Atkinson assumed the musical instruction. In the meantime, we waited for instructions from the Board at home.

"A large class of children was graduated in March, and as usual a much larger number were waiting to enter.

"Six will be graduated from the Training Class in June. So far the supply has been quite unequal to the demand. A new class of three has entered this month. Owing to the uncertainty of continuance, several applicants were lost.

Dr. Gulick says of the schools in his field:—

"***The Matsuyama Girls' School*** has maintained its average of work and attendance. Its last graduating class numbered fourteen. The most important matter deserving record here is the increasing Christian life of the girls, their regular Bible study, and the full organisation in February of a Y.P.S.C.E. in affiliation with the National Union. It has about 30 members, nearly one half of the school, an exceedingly satisfactory showing under the circumstances. At the end of January *eight girls joined the church, the largest number to join* at one time *in the history of the school.* We attribute this to the insertion of the Bible in the curriculum a year and a half ago, and to the "Aspiration Society" which was formed after Mr. Kimura's visit a little more than a year ago. Mr. Ninomiya, though in Tokyō, continues to be the nominal principal of the school; Mr. Nishimura, however, is the acting head, carrying on this school as well as the Industrial and Night School with great ability. The financial situation, on account of a debt contracted some years ago, is pressing the trustees heavily. Unless

some means be found to meet this debt, before long this useful and most promising institution will have to be closed.

"***The Industrial and Night School*** has continued the even tenor of its way under the guidance of Miss Judson and the personal care of Mr. and Mrs. Nishimura. Too much can hardly be said of the present and prospective value of the work done here. It celebrated the tenth anniversary of its establishment last June.

Mr. Pedley speaks for the ***Maebashi Girls' School*** and the ***Kindergarten:—***

"The Maebashi Girls' School has just closed the most successful year in its history. The class rooms have been crowded and the dormitory full to overflowing. The year began with 107 pupils, of whom 83 continued throughout the year. Fifteen were graduated, nine from the regular course and six from the sewing department. Of the whole number who finished the year 72 were in the regular course. Nineteen girls received baptism, a goodly number of whom were from Christian homes or Christian communities. The students maintain a philanthrophic society and by making small articles for sale have realised over twenty *yen*. Forty of them also joined the city soldiers aid society.

"Miss Griswold has done considerable visiting at the pupils' homes. The new spring term 1904, has opened with a total attendance of 111 of whom 48 are in the entering class. The Kindergarten is doing good work and is very popular.

Miss Case gives a gratifying account of the ***Baikwa Girls' School:—***

The past year in the Baikwa has been a full one in many senses.

"In a space that will hold only a little more than one hundred girls we have been obliged to crowd in more than two hundred and even then there have been some applicants who might have entered that have had to be turned away on account of the over-crowded condition of things.

"This spring term there have been seventy-five new pupils that have come in, making the actual number of students in our school at the present time two hundred and fourteen.

"The Christian Endeavor Society in its two departments has helped along the religious life of the school. In March we lost six of our good active members from the senior society. During the year there have been about twenty girls who have entered the society, making a total of

about fifty six in the senior society. The Junior department under Miss Daniels's charge is doing most excellent work and the girls come to it on Sunday afternoons with a regularity that is both surprising and pleasing. There are fifty-two in this society.

SOME QUESTIONS.

1.—How long will missionaries be needed here? Only two or three strong voices are heard among the Christians occasionally to the effect that the day for missionaries is over. But the mass of Christians want us to stay to the finish. A touching instance of this is seen in the case of the venerable Bishop Nicolai of the Russian Church. At the outbreak of the war he asked his leading Christians what he should do, and they begged him to stay, offering if necessary to form a body guard for his safety, ready to lay down their lives to save his.

Outside the churches there never was so friendly a feeling towards missionaries as at present. Lest the national patriotism should take a wrong attitude towards members of the Russian Church, even the Prime Minister has sent out a formal word of caution that no man is to suffer annoyance because of his connection with Christianity, since this is a land of religious freedom and is to stay so. Indeed this war seems to be bringing many men to a warmer expression of confidence in Christianity because they see more clearly the vital connection that Christianity has with what they call "Anglo-Saxon civilisation." For instance, Baron Kaneko, a graduate of Harvard and Ex-Cabinet Minister, learned much of Christianity while in the States, but on his return to Japan took no interest in missions and even spoke disparagingly of them in private conversations. But this crisis has made evident to him and many other leading Japanese the great part Anglo-Saxon Christianity has played in shaping the destinies of New Japan, so that he freely says now:—"American missionaries were the first to enter Japan, and the result has been glorious for Christianity. To-day in Japan's constitution is a clause providing for freedom of worship. I think many European countries would compare unfavorably with Japan in Christian characteristics."

In view of this fact, that Japan now stands avowedly before the world as the champion of Anglo-Saxon civilisation in the East, and since the perception is growing clearer that this civilisation is vitally related to Christianity, it is certain that this war cannot fail to have a profound influence favorable to Christianity. And the labors of the 800 missionaries will be welcome, especially in lines that build up all sorts of Christian institutions in Japanese hands, and that tend to make a strong self-reliant Japanese Church, capable under the guidance of the Holy Spirit of making its own forms and shaping its own statements of faith.

2.—This report speaks of some of the great leaders in Christian work. They are not limited to our mission, yet all together they number but a few. Where is the next set of leaders coming from? Some of the present leaders have more than once said there are none in sight. Without a succession of gifted and devoted leaders, the church in Japan will have a poor future until God gives His Origens, Augustines, Luthers, and Moodys. Foreign missionaries have done a great work, but they cannot be a permanency, and they tend to build up churches on lines of Western sectarianism. There are two replies to the question.

(a) Men are needed who are not cut out on the great plan. Leaders of wide power are always few and far between in every department of work. What we need is men all aflame with the new Life and Spirit of Christ backed with a fair start in modern knowledge, and willing to devote themselves to the problem of evangelising the thousands of towns and villages. The theological schools can do much here.

(b) A new set of leaders is looked for who have not been trained in the theological schools. I asked Mr. Ebina where such men were coming from, and he confidently answered from the Imperial University. "They will be Christians of experience, and their theology will be that of experience rather than that of dogma". It may be true. Already some rare Christian spirits have come from that seat of learning, and are a power for good. And it is confidently expected that soon there will be a chair of religion in the University held by a Christian.

Statistics—There is perhaps no field in the world where mission statistics are of as little value as they are here in Japan, so far as they

represent the real influence of Christianity on the people. For Christian thought and standards are operative far beyond the limits of organised Christian work.

In spite of annual baptisms averaging over 500, the recorded number of Protestant Christians stays just about the same as it was twelve years ago. The Kumi-ai figures are no larger now than a decade ago. But they mean a vastly more solid organisation—one that has passed through a most trying period of opposition and indifference, yet one that stands conscious of its mission and conscious also of the presence of Him who said "Fear not, little flock." Here are a myriad Christians who make a real light that cannot be hid.

No mission in Japan is doing evangelistic work on such a small percentage of mission money aid as ours is. The Report of the Co-operating missions is wholly misleading in its statistical table that represents us as expending on aided work *yen*, 34,070.* For many years, all that we have had, apart from our salaries, for every form of work,—educational, publishing, touring, aiding weak churches, miscellaneous—is only *yen* 24,000, and of this not two-thirds go to aided churches. We need more, and never fail to ask for over $ 15,000, but we never get it. We rejoice, however to record that the Kumi-ai Christians raised for their work this last year about *yen* 48,000, or $ 24,000, just twice as as much as we have used for all our work.

Owing to delay on the part of those who should send in statistics, the following table is very imperfect, and if all secretaries will correct and send to Mission News at once, the next number will contain a complete table. It ought to be done.

* Apparently, the return by the Mission secretary to the collector of statistics gave the amount as *yen*, 17,000, which was for some reason taken to mean American dollars and hence doubled to reduce it to *yen*. The amount actually given for evangelistic purposes cannot be very far from *yen*, 17,000 ($8,500).

TABLE OF STATISTICS.

Station — Fields.	Independ. Churches	Christians	Aided Churches	Preaching Places	Regular work	Pastors	Evangelists	Bible Women	Christians	Baptisms	Sunday Schools	Pupils	Boys Schools	For. Teachers	Jap. Teachers	Students	Girls School	For. Teachers	Jap. Teachers	Pupils	Kindergartens	Children	Money Contributions	Mission Grants
																							[2]	
Sapporo	4	—	—	—	—	5	3	1	295	46	5	178	—	—	—	—	—	—	—	—	—	—	855	1,508
Sendai	—	—	3	5	13	2	4	1	446	46	10	440	—	—	—	—	—	—	—	—	—	—	1,730	1,517
Maebashi	5	—	3	5	4	4	3	1	420	58	5	200	—	—	—	—	1	2	6	111	2	65	408	850
Niigata	1	—	1	5	12	1	4	3	100	15	5	190	—	—	—	—	—	—	—	—	—	—	256	1,650
Tōkyō	3	—	—	2	—	3	—	—	—	—	—	—	1	—	—	17	—	—	—	—	—	—	—	—
Kyōto	7	—	9	6	—	6	9	3	—	—	21	—	1	3	23	360	1	2	10	140	—	—	450	1,224
Ōsaka	4	—	—	5	—	4	3	1	—	—	—	—	—	—	—	—	1	3	11	214	2	—	200	1,000
Kōbe	4	—	5	6	—	8	2	5	376	38	13	248	—	—	—	—	2	8	16	221	—	—	1,181	814
Okayama	4	—	5	10	24	5	4	4	—	45	15	900	1	—	—	50	—	—	—	—	3	76	600	1,140
Tottori	1	—	1	2	9	2	3	—	—	16	—	—	—	—	—	—	—	—	—	—	—	—	200	900
Matsuyama	3	—	1	5	—	3	4	5	—	17	10	559	1	—	4	84	2	—	—	83	—	—	267	1,240
Miyazaki	1	—	5	—	3	5	2	2	280	15	7	300	—	—	—	—	—	—	6	—	—	—	695	1,743

NOTE.—This table, in some cases certainly, does not take account of the money raised by the independent churches. It is to be hoped that the different stations will respond to Dr. DeForest's call so that a fairly complete table may be published next month.

EDITOR OF MISSION NEWS.

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